

Ziegenbalg (B) and A. G. (G. E.)

LETTER

To the Reverend

86y. d. 1715
Mr. Geo. Lewis,

Chaplain to the Honourable the East-
India-Company, at Fort St. George :

Giving an Account of the

METHOD OF INSTRUCTION

Used in the

Charity-Schools

OF THE

Church, call'd *Jerusalem*,

IN

TRANQUEBAR;

By the Protestant Missionaries there.

*Translated from the Portugueze-Copy
printed at Tranquebar.*

L O N D O N,

Printed and Sold by J. Downing in Bartholo-
mew-Close near West-Smithfield, 1715.

LETTER

To the Reverend

Mr. Geo. Lewis

Chairman of the Committee

of the Society for the

Improvement of the

Method of Instruction

in the

Charity-Schools

OF THE

County of York

IN

TRANQUEREN

By the Rev. Mr. John

Printed from the

of the

LONDON

Printed and Sold by

near



TO THE
READER.

THE Intent of the following Letter was to set forth the Method used, and the Progress made by the Protestant Missionaries in Tranquebar, in converting the Gentiles in those Parts to the Faith of Christ. And the directing of it to me, being then at Fort St. George, was intended to satisfy the World of the Truth of what they wrote. Those Two Places being not
so.

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so far asunder, but that I might easily inform my self in the Truth of these things: And therefore it must be supposed, they would not represent Matters otherwise to me than indeed they were.

It is easie to observe, in all the Parts of this Letter, with what Zeal and Diligence those Gentlemen do carry on the great Work they are employed in; and considering the Methods used in these Western Parts, in teaching Children, they may seem rather to overact, and to require more of their Pupils, and to keep them to stricter and more constant Duties, than is consistent with those Years. As to this Particular, we must allow them, who are upon the Place, to be the best Judges in these things: Besides, it is known, that the Indians keep their Children
stricter

To the Reader. iii

stricter to their Learning, and bring them up to Business much sooner than here with us.

But what requires to be considered most of all in the following Letter is, the great Charge those Gentlemen are at in keeping of so many Schools, and in maintaining so great a Number of Children wholly upon their own Cost; for which they have very little Helps but what come from Europe; and those, we have Reason to fear, are too short to answer their constant and great Expences. It were to be wish'd, that those, whom God hath blessed with Means, and hath likewise blessed with a good Inclination to employ them to good Ends, should come to a right Knowledge of this great and Christian Undertaking. And possibly they would think, that some of that Money, which they

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they design for pious and good Uses,
might be as usefully employed this way,
as in any Work of Charity whatso-
ever.

London 25.
Jan. 1714-15.

George Lewis.



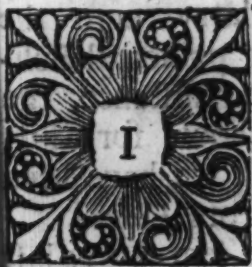
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LETTER

To the Reverend
Mr. George Lewis.

REVEREND SIR,



It is a Thing known to all understanding Persons, that the general Good of any Country or Nation depends upon a Christian and careful Education of Children in Schools; due Care and Diligence in this Matter producing wise Governours in the State, faithful Ministers of the Gospel in the Church, and good Members of the Common-wealth in Families. For which Cause, many Persons in *Christendom*, of all Ranks, laying to Heart a thing so needful, have agreed to employ their Cares that Way. Happy *England* more especially,

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cially, as we understand from Accounts of its well-order'd CHARITY-SCHOOLS, publish'd every Year, hath set a most excellent Example in this respect, which some of other Nations have followed with great Zeal: But it is not our Business, at present, to make particular Mention of them.

Only this we say, that we likewise are fully perswaded, that true Christianity, and all that can make for the common Good of the *Gentiles*, at least here in the *East-Indies*, must be founded and built upon Christian Schools for Children, who growing up from their Infancy in the Knowledge and Fear of God, may, by the divine Blessing, become a means of planting a Church of Christ, deeply rooted in the Word of Truth. Wherefore we being sensible of this Truth from our own Experience, and it being the End of our holy Calling, that Men may be turned away from their abominable Idolatry unto the Living God, we make it our principal Business to procure, by the divine Assistance, the Establishment of Christian Schools for Children of the *Gentiles*; to which we have been likewise stirr'd up by Letters from *Europe*.

And since the *Latin Relation* sent by us last Year, gave you an Account in general of our Proceeding in the Work of *Propagating the Gospel of Christ* here among the *Gentiles*, we now find our selves oblig'd to acquaint you particularly, with *The Method of Instruction us'd in our Schools*. And to the End that they who here in the *Indies*, and elsewhere, take Delight in the Works of the Lord, might know

know what that *Method* is, we have thought fit to write this Letter in the *Portuguese* Language. Please then, *Reverend Sir*, to receive it favourably, since it is in Truth, but an Answer to a Question put by your self in the Presence of one of us, *viz. What was our Method, especially in our Charity-Schools?*

For the greater Benefit and Improvement of the Scholars of both Sexes in Religion, and other Knowledge, there are Five Schools appointed, *viz. three Malabarick, one Portuguese, and one Danish.*

I. The Order of the First Malabarick School; consisting of Eleven Scholars, and one Master.

From Six a Clock till Seven;

Those of riper Years being come to one of the *Missionary's* Chambers, do there hear a *Catechetical* Discourse on the Articles of Faith, which are clearly and thoroughly explain'd and apply'd: Likewise Men and Women of the *Malabarick* Church, come thither to hear the Word of Salvation.

From Seven to Eight,

All being in the School, learn the principal Texts or Proofs out of the *New Testament*,

ment, which are gathered according to the Order of each Chapter, and written in a Book for that Purpose, taking notice withal of the Doctrines contain'd in them.

From Eight to Nine,

The Scholars read by Turns, one Day the *New-Testament*, another Day the History of the *Old-Testament*. At the End of every Chapter, they repeat the most remarkable Passages, that, by this Means, they may be well instructed in the Word of God, both as to the Doctrine and the History. Besides this, they are diligently admonished, that, like careful *Doers of the Word*, they put in Practice what they learn.

From Nine to Ten,

They are exercised in Matters of Faith, reading one Article several Times over in an Hour; and that not only in order to understand the Doctrines and their Coherence; but likewise to apply them to the Improvement of their Meditations, which they write down every Week.

From Ten to Twelve,

The Scholars read Books of *Malabar Poetry*, that they may both understand Verse, and have an Insight into the abominable Idolatry of these People, discovering the horid Blindness of their false Doctrines. Likewise they
read

read Letters written on divers Subjects, that they may learn to write themselves in an agreeable Style. The upper Boys on *Tuesdays* and *Thursdays*, learn likewise *Geography*, and the Use of the *Globes*.

In the Afternoon ; From One to Two,

They all go to the *Portuguese School*, there to learn that Language, which they use themselves to speak on all Occasions.

From Two to Four,

They return to the *Malabar Schools*, where they transcribe on * *Leaves* with a Steel-pen, such Books as they have themselves occasion for at School. Some learn to write a good Hand on such *Leaves*.

From Four to Six,

They learn to cast *Accompts* according to the *Malabar Arithmetick*, from a Book on that Subject ; Part of which they say by Heart every Day, and write Examples to the Rules.

From Six to Half an Hour after Seven,

Half of the younger Boys, belonging to the other *Malabar School*, come to the Elder, and they have a *Catechetical Conference*, concerning those Points of Doctrine, which they heard from the *Missionary* in the Morning.

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* *Leaves of a Tree called Palmeira.*

The Elder, one by one in their Order, put Questions, which the rest, with the Younger, answer, passing on from Period to Period. By this Means, through the Assistance of the Holy Spirit, they gain not only the necessary Knowledge of Christian Religion; but likewise a due Assurance in discoursing upon a Subject. This Hour, on *Sundays* and *Fridays*, is set apart for the Repetition of those sacred Truths, which they heard at Church by the *Missionary*; which is likewise done by way of *Questions* and *Answers*.

II. *The Order of the Second Malabarick School; consisting of Twenty one younger Boys, with one Master.*

From Six a Clock till Seven,

THES E Boys go to another *Missionary*, to be taught and examined in the *Catechism*, which is expounded to them with a due Simplicity, and much Plainness.

From Seven to Eight,

They repeat the Lessons they were taught the Day before.

From

From Eight to Ten,

They say their Lessons in order to the Master; some are taught the Letters with their Variations, and learn to spell; some learn to read the Hymns which are sung at Church; some the *Catechism* with the Scripture Proofs; and others the Book call'd, *The Method of Salvation*. Then the Master sets them new Lessons to be said in the Afternoon, between Four and Six.

From Ten to Twelve,

The Master teaches such as cannot yet read, the principal Parts of the *Catechism*, with some *Prayers*: Others get by Heart the *Catechism*, with the Explication; *The Method of Salvation*, and the Proofs from the *New-Testament*.

In the Afternoon; From One to Four,

They sit on the Ground, * writing with their Fingers in Sand, which is spread on the Floor for that Purpose, the Lessons which every Child hath been taught in the Morning, chanting, with an audible Voice, the Names of the Letters or Words, as they write them.

From Four to Six,

They repeat to the Master the Lessons he had set them between *Eight* and *Ten*, and then take new ones for the next Day.

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* *The common Way of teaching young Children to read in the East-Indies.*

From Six till Half an Hour after Seven,

One Half of these younger Boys being at this Time at the *Catechetical Exercise* with the Elder, the other Half, who are the youngest of all, are instructed by the *Catechist* apart, in the principal Points of Christianity, contain'd in the *Method of Salvation*; and this is done in so easy a Way, that these little ones readily apprehend those first Rudiments of Christian Doctrine.

III. *The Order of the Third Malabarick School; consisting of Eleven Girls, with a Mistress.*

From Six to Seven,

THE greater Girls go to be catechiz'd by the *Missionary*, who, at this Exercise, expounds Matters of Faith to them with great Perspicuity. The little ones likewise come to the *Missionary*, who examines them in the Five principal Parts of the *Catechism*, which he explains to them at the same time. The *Catechumens* also are present at this Exercise.

From Seven to Eight,

They learn by Heart the principal Proofs out of the *New-Testament*.

From

From Eight to Ten,

The elder Girls have a Conference about those Matters of Faith, in which they have before been sufficiently instructed and catechized by the Missionary. In this School, they go through one Article every Day. The little ones learn the *Catechism*, the *Method of Salvation*, and the spiritual Songs. They likewise begin the *Abridgment of the Christian Doctrine*.

From Ten to Twelve,

The Elder read the *New-Testament*, and the History of the *Old*; The younger go on in their former Lessons.

In the Afternoon; From One to Two,

They all repeat by heart their Proofs from the *New-Testament*.

From Two to Four,

The Elder learn to use their Needle of a Sempstrefs; The younger write, chanting the Lessons they have learnt, with their Fingers in Sand.

From Four to Six,

The Elder, with a *Malabarick* Pen of Steel, practise writing on *Leaves*, in order to get a fair

fair Hand; The younger say their Lessons out of the Books mentioned before, in the same manner as they do between *Eight* and *Ten*.

From Six to Half an Hour after Seven,

They confer among themselves about divine Matters, asking Questions by Turns, as the Youths do in the first School.

IV. *The Order of Instruction in the Portugueze-School; consisting of Twenty One Scholars of both Sexes, and a Master.*

From Six a Clock till Seven,

ALL of this School come to the Assistant's Chamber, who examines them in order, out of the *Catechism*, which he explains. Other *Portugueze*, and some of the *Danish-School*, come hither likewise.

From Seven to Eight,

School begins with two Chapters taken out of the *New-Testament*, which are distinctly read. At the End of the first, the Master sets forth the several Parts contain'd in it,

it, examining the Scholars over and over again, till they are perfect. He does the same by the other Chapter. The Catechist prepares some of the School with Instructions for holy Baptism.

From Eight to Nine,

The Master examines and instructs them in part of the *Catechism*, bringing Scripture-Proofs for the same, by way of Question and Answer. The *Catechism* is so divided, that one principal part of it is finished in a Month; and the whole, from Beginning to End, in Half a Year. Of the little ones, some learn to read in the *Method of Salvation*, and some to spell in the *Frimmer*. The Assistant at this time calling to him some of this School, prepares them for holy Baptism. They that are disposed for the Lord's-Supper, being likewise present.

From Nine to Ten,

The Elder learn by heart some of the Proofs, by which the Doctrines were explained and confirmed the Hour before, to the End that in the Days of their Youth they may lay up incorruptible Treasures. The Younger go on in the forementioned Lessons.

From Ten to Eleven,

The Elder learn to cast Accounts; The Younger learn the Scripture-Proofs of the Book called, *The Method of Salvation*. From

From Eleven to Twelve,

The Elder, together with some of the *Malabar* and *Danish* Scholars, confer about the Study of Geography and the Use of the Globe twice in the Week ; at other times, this Hour is taken up in reading *Portuguese* Epistles, that are of an elegant Style, or in writing Meditations. The Catechist teaches the little Children in the *Method of Salvation*.

In the Afternoon ; From One to Two,

The Elder go to the *Malabar-School*, there to learn and write that Language. The Younger repeat Texts of Scripture to one another ; or the Catechist tells them some Historical Passages out of the *Old* or *New Testament*.

From Two to Four,

The Elder improve their Hand-writing ; the younger keep reading their Books, as between *Eight* and *Ten*.

From Four to Five,

The Elder cast Accounts, as between *Ten* and *Eleven* ; The younger go on in their Lessons of the Hour before.

From

From Five to Six,

The Elder go to the *Malabar-School*, as they did before between *One* and *Two* ; The younger learn the *Summary of Christian Doctrine*.

From Six to Half an Hour after Seven,

The Elder have a catechetical Conference among themselves, in which they repeat the Points which they heard from the Assistant in the Morning, in the same manner as in the first *Malabar-School* ; but the little Children are instructed by the Catechist in Christian Doctrines.

V. *The Method of Instruction in the Danish-School ; consisting of Fourteen Scholars of both Sexes, with a Master.*

From Seven a Clock to Eight,

ONE of the Scholars having read a Chapter in the *New-Testament*, the Master asks every one what he has retained for his own Edification ; which, for their better Instruction, he afterwards explains and enlarges upon, applying

ing it to each of them for his spiritual Improvement. If there be any spare time left, he himself picks out a Text, and makes an useful Application of it.

From Eight to Nine,

The Elder write Accounts ; such as are not yet perfect in Reading, learn Lessons in the Bible ; some in the Gospels ; some in the Psalms, or the Canticles.

From Nine to Ten,

Some get by heart the *Catechism*, with the Explication ; some the principal Psalms ; and others, Texts of holy Scripture. On *Saturdays*, at this Hour and the next, they learn the Gospel appointed for the following Day.

From Ten to Eleven,

The Master examines all that are in his School, according to the *Catechism*, with Questions and Answers ; and takes occasion, from the several Questions, to explain and apply the divine Truths in a clear and easie Method. Every *Wednesday* they are examined in the *Method of Salvation*. This School being up at *Eleven* a Clock, the head Scholars on *Tuesdays* and *Thursdays* stay the following Hour to learn Geography, and the Use of the Globes, with their Equals of the other Schools.

In the Afternoon; From Two to Four;

In the first Place, a Chapter is read out of the *Old Testament*; then the Master briefly sums up the Parts and Contents of it. After this, the elder Scholars learn to write. On *Tuesdays* the Master reads a Letter to them, which they must take in writing from his Mouth, and by that Means are brought to understand their Faults in Orthography. The little ones that do not yet learn to write, continue reading their Books, as between *Eight and Nine* in the Morning.

From Four to Six,

The Elder proceed in Arithmetick. On *Wednesdays*, from *Four to Five*, they read *Danish* Letters; in order to acquire an Epistolary Style. Other Children go forward with their Lessons in the Books appointed them. Some accustom themselves to read the *New Testament* in *Portuguese*.

Concerning these Five Schools, the following Particulars are to be observ'd.

1. **T**HE whole Number of Children is 78, of which 56 are lodg'd in our House. The Two first Schools of Boys, with
a Ma-

a Master, in one Chamber ; The Girls, with their Mistrefs, in another ; In a Third, the Girls of the *Portuguese-School*, with the Semptrefs ; In a Fourth, the Boys of the *Portuguese-School*, with the Catechift.

2. At Break of Day, all the Children, in their refpective Chambers, devoutly kneeling, fay the Morning-Prayer ; befides this, Two of them conceive a Prayer in Words of their own ; all concluding with a fhort Hymn. The fame is done when they go to Bed.

3. At Noon, between *Twelve* and *One* a Clock, and in the Evening at *Eight*, they go to Meals, at Three ifeveral Tables ; whilst they fit at Meat, the Word of God is read with due Reverence. Sometimes, in their order, they repeat Texts of Scripture, of which they tell likewise both the Doctrine and the Ufe. In the Morning, at *Eight* a Clock, they all take a fhort Breakfast.

4. The eldeft Five of the *Malabar*, and Two of the *Portuguese-School*, every *Wednesday*, exercife themfelves in the Word of Truth, by writing a Meditation ; the former on *Leaves*, the others on Paper. The Miffionaries propofe a Theological Subject, fhewing at the fame time how it is to be explain'd, and how improved to their Edification. Then every Scholar reads his written Meditation to the Miffionary, who tells how this or that thing may be corrected, or might have been done better in the Explication, or Application, or in the Style. In this manner thefe Children are, through the divine Grace, and by a careful Inftruction, fitted, if it fhall fo please

please God, for the future Service of the Church of India.

5. On *Sundays* they repeat, every one in their Order at home, the Doctrines which they heard preach'd at Church : The rest of the time they read such Books as are useful for their Improvement and Edification.

6. All the Children of the Three *Malabar-Schools* go on *Mondays* to a certain Village to be publickly catechized by a Missionary, and in the Presence of the Gentiles there gathered, to give Testimony to the Gospel of the Grace of God. When Catechism is done, they rise and pass into a Garden, where they wash their Bodies according to Custom. After this, they have time given them to exercise themselves. Being come home at Evening, they, from *Six* to Half an Hour after *Seven*, practise singing to *Malabarick* Musick, but have always some Christian Subject for their Songs. Likewise every *Sunday*, about *Five* a Clock, one of the Missionaries goes at the Head of those Three Schools to some publick and open Place of this City, where he catechizes them in Christian Doctrines before the Unbelievers; the Boys of the *Portuguese-School*, with their Master, go twice a Week, in the Afternoons, to the Garden, where they wash and exercise their Bodies. The Girls of that School at the same time wash at Home.

7. Whenever there is a Sermon, or Catechizing at Church, or at Home, or in the Streets of the Gentiles, the Children of all the Schools that can read, have always

that Book in their Hands which is explained, and mark diligently how the Missionary opens and applies the divine Truths: To the end that, by this Means, they may be rightly grounded in the holy Doctrines. All Catechizings and Lessons in the Schools, begin and end with a Hymn and Prayer, considering that Blessings, whether Spiritual or Temporal, are then only to be obtained, when sought after by the earnest Desires of a faithful Heart.

8. Every *Friday*, from *Four* a Clock till *Five*, they are divided into Three Companies, and are taken up in Supplications and Prayers. The Scholars of the first *Malabar-School*, with the Men of that Church, and a Missionary at their Head; The Girls of the Third *Malabar-School*, with the Women, led by another Missionary; and the elder Boys of the *Portuguese-School*, with other Members of that Church, following the Assistant: All being upon their Knees, first the Missionary, then the rest, conceive a Prayer, which is suited to the State of their Souls, the Necessity of our Church, and the Miseries of the Gentiles and Unbelievers among whom we here converse, that those wretched Souls may be guided into the blessed way of Truth; not forgetting devoutly to supplicate the God of Mercy, that it may please him to remove all Stones of Stumbling, and Rocks of Offence, to destroy the Devil's Kingdom of Darkness in those misguided Souls, and to enlarge his holy Kingdom here, and throughout the World. In a more especial man-

manner they commemorate their Benefactors, both in the *Indies* and in Christendom, humbly praying, that God will be pleas'd, of his gracious Goodness, to pour abundantly into their Hearts his heavenly and incorruptible Riches in Jesus Christ, and excite them more and more for the future, to the doing of Good, that, through their Works of Beneficence and Charity, more may be brought up in the blessed Knowledge of Salvation which is in Jesus Christ our Saviour.

9. The same *Friday Evening*, from *Six* till *Seven*, there is a Meeting of the Missionaries, their Assistant, the School-Masters, the Catechist, and the Steward; where an Account is given of all that has been done the Week before, and what has been taught in the Schools: whether the Children have been diligent; who have been obedient, and who not; or if there hath been any Failure in other Respects? The Missionaries say what they think useful for Edification, in all these Matters, exhorting those present to be faithful in the Discharge of their Duties, and in giving good Examples to the Children.

10. At the Beginning of every Month, we have all the Five Schools under Examination, calling the Scholars of both Sexes before us; diligently trying every one of them apart, to see how far they have improved for the past Month; and giving them a Fatherly Admonition, to increase more and more in Holiness and Wisdom in the Sight of God and Men. At the End of this Examination, one of the Scholars that wrote the Meditations

beforementioned, stands up, and, in Presence of the rest, repeats by heart one of those Meditations or Sermons.

This is the *Method of Instruction* used in our Schools, which we have here briefly described with that Truth which becomes us. Any one that is present in this City, if he will come into the Schools, may, upon the Place, compare this Relation with the Order there observed, and he will, upon the strictest Inquiry, find it to be true in every Particular. For we give free Leave to all People, whether Christians, Gentiles, or Mahometans, to become Witnesses of all that passes amongst us.

By the marvellous Providence of God, 56 of these Children are maintained *gratis* with Meat, Drink, and Clothing; viz. 39 of the *Malabar-Schools*, and 17 of the *Portuguese*. The same is to be said of those that serve them, who, reckoning the School-Masters, amount to 17 Persons in Number, besides those who do all sorts of Work. Once every Month we commonly pay all of them their Wages, according to their respective Employments.

To defray these and other necessary Charges, we possess no certain Fund that will supply the Expences of one Day. But whatever it be that we expend, we receive it from the Hand of God, and his gracious Bounty, with Prayer and Thanksgiving. For it is his Power and Goodness alone, which, without our Forecast and Knowledge, so dis-

poses

poses the Hearts of our Benefactors here in the *Indies*, but chiefly in *Europe*, that there are those among many Nations who take Delight in the Work of the Lord, and rejoice to offer up their temporal Goods, which they send beyond the Seas, where they may be useful towards propagating the Gospel, and the Maintenance of these Schools established among the Gentiles. And although, many times, we have not known where to find, in this heathen Wilderness, our necessary Sustainance for the next Day, or the next Week, God, who is all-sufficient, according to his gracious Providence over us, and over these little ones, hath so plentifully supplied our Wants to this Day, that in all our Necessities his Fatherly Assistance, Grace, Beneficence, and Consolation, have abounded towards us, and so confirmed our Faith and Confidence in Him, that we firmly believe this Work, among the Gentiles, to be his Work, begun, and carried on through all Temptations by his powerful Hand, which will continue to direct and advance it both at present, and in time to come. Wherefore we, the unworthy Servants of the Lord, are not dismayed, but being strengthen'd with Power, by his holy Spirit, in the inward Man, continue to carry on the Work of the Lord with Confidence, and without ceasing; as knowing that our Labour will not be in vain in the Lord, who always can do much more abundantly for us than we can either ask or think.

To make it further known, that our daily Labour is not in vain, nor all the Expences

thrown away, which we are so readily supply'd with, through the Will of God, by charitable Benefactors; but that they may hereafter bring a great Blessing upon these *Eastern* Countries, we shall add, to what has been above written, something concerning the *End* or *Design* of these *Charity-Schools*: which is briefly comprehended in these Three Points:

1. The laying a Foundation of true Christianity in tender Souls.
2. The Preparation of Disciples for the future Service of Christ's Church.
3. The bringing in the Use of Books among Christians in the *East-Indies*.

Concerning the first Design, which is to lay the Foundation of true Christianity in tender Souls: We find, by daily Experience, that such as are in Years are not so well disposed, or able to apprehend Christian Doctrines, and attain to the Knowledge of spiritual things, as younger Minds are; besides, those that are grown up, being forced to work hard to get a poor Livelihood, cannot spare time for frequent Instruction: Wherefore it is our earnest Care, that our Scholars, of either Sex, should, in the time of their Childhood and Youth, be fed, as it were, and nourish'd with Christian Doctrines; so as that they may not attain to a bare historical Knowledge, or even an outward Practice of many Christian Truths, thereby to *become like tinkling Cymbals*; but that their Minds, by
means

means of what they learn, may be sanctified, regenerated, and renew'd; feeling within themselves the good and lively Word of God, and knowing, by their own Experience, that true Christianity, and the *Kingdom of God in the Soul*, doth not consist in Words, but in a divine Power, and a real taste of God's Goodness in the Heart; consequently that the holy Doctrine of Jesus Christ, when learnt with such divine Efficacy, must necessarily be accompanied with a pious Life, and a holy Conversation.

This is the first and principal Point, which, by the divine Assistance, we are perpetually labouring to inculcate to our Children in the Schools, by continual Precepts, Admonitions, and Prayers.

Touching the second *End*, which is a worthy Preparation of Disciples for the future Service of the Church, and the Schools in *India*; Every Day's Experience gives us to understand, that in order to have good and sufficient Masters, Catechists, Writers, and such others as may be useful on several Occasions, it is necessary they should be bred up in good Schools; and that not only on account of their being well rooted and grounded in all good Learning and Piety, but of their being skilful in such Methods of teaching as may be most for the Advantage of others. For the Missionaries cannot do all themselves that is needful to be done in the Church and Schools, and therefore such Catechists and Masters as have been trained up in Schools, from their Youth, to a mature Age,

and fitted for such Employments, will be a mighty Help to them in their Ministry. And this Hope, which we conceive of our Scholars, will not, we are sure, be in vain; since God gives the Increase to such an Education, for his own Glory, and the future happy Enlargement of Christ's Church in the *East*.

As to the Third and last *Design*, which is, the bringing in a right Use of Books among Christians in the *Indies*; We know it, for a Truth, that the Want and Disuse of Books is that which chiefly hinders true Christianity, and such a holy Conversation as becomes the Gospel, from being introduced and propagated among Christians and Gentiles. How greatly the Distribution of religious Books tends to the Advancement of true Piety in *Europe*, is well known to those Persons who have made it their Business to promote Religion and Virtue.

Now this Want of Books in the *Indies* proceeds, in Truth, from the Want of well-order'd Schools, for the good Education of Children. Who can doubt but that the Corruption of the *Portuguese-Language*, in the *East-Indies*, proceeds, in a great Measure, from this Want of good Schools, and the Scarcity of Books? We say nothing of the Gentiles, and their Neglect of so necessary a thing; but only speak of those who call themselves Christians, and profess to be Converts from Heathenism, who, by reason of their great Neglect of this Matter, know very little of the Christian Religion, either
they,

they, or their Children; and for the most part, cannot so much as write or read.

The Care of procuring good Schools belongs, in a special manner, to the Missionaries, and the *Padres*, who are set over the Flock in *India*. But it is no small Grief to us, when we consider, that there are such in the *Indies*, as seek their own things, and not the things of Jesus Christ. Wherefore we earnestly beseech them, in the Name of the Lord, that they will, for the future, lay this Matter more to heart, and show a more tender Concern for the Institution of good Schools, and religious Education of Youth; this being the only way to raise a holy Church in *India*, that shall be well-pleasing unto God, in his Son. For our selves, though unworthy, we are very careful, that such as are under our Discipline, be they of either Sex, whilst they are instructed in Matters, the most necessary to be learnt, shall, at the same time, be taught to read and write well; this being a Means to promote the Desire, and Use of Books in the *Indies*. For in case those who shall hereafter become Christians, shall be able to search for the divine Truths in Books, there is no doubt, but such a Search, accompanied with the Operation of the holy Spirit, will mightily conduce to attaining the true Knowledge of Jesus Christ, and his heavenly Doctrine, to a pious Life, and holy Conversation of Christians among the Gentiles.

The *SOCIETY* for Promoting Christian Knowledge, considering how necessary the Distribution of Books is to the Propagation of the Christian Faith, have sent us, last Year (from *England*) a Printing-Press, with a Font of *Portuguese Letters*, with which we have, by this time, printed four Books, for the Benefit of Christians in these Parts. And this Year we expect to receive, if it so please God, a Set of *Malabarick-Types*, by the Ships that shall come from *Europe*, that we may likewise publish the Word of Salvation among the *Malabars*, in their own *Damulick* Language, and introduce the desirable Use of Books for their temporal and spiritual Advantage. We may remember how much the Art of Printing contributed to the Manifestation of divine Truths, and the spreading of Books for that End, at the time of the happy Reformation, which we read of in History, with Thanksgiving to Almighty God. O living God, grant that the Christians here in India, and the Multitude of Gentiles, may, with Hearts full of Gratitude, become sensible of this great Benefit, and receive with Joy that Word of Life which is, and shall be laid before them, printed in their own Languages; that the lively and spiritual Knowledge of our Saviour Jesus Christ may enlighten their Souls, in order to their unspeakable and endless Happiness.

That it may be known likewise how we have here, on all Occasions, employ'd our Care and Time, in order to bring in the Use

Use of Books, we shall now give an Account of such Books as have been written by us in both Languages these Six Years last past.

In the *Malabarick Language*, we have written and translated the following Books :

1. **T**HE *New Testament*.
2. A *System of Divinity*.
3. An *Abridgment of Divinity*.
4. The *History of the Old Testament*.
5. The *Gospels and Epistles* appointed for *Sundays and Holidays*.
6. *Luther's Catechism*.
7. *Christian Morals*.
8. Six and Twenty Sermons upon the *Articles of Faith*.
9. Eleven Sermons upon divers Subjects.
10. Fourteen Sermons upon *Points of Divinity*.
11. The *History of Christ*.
12. The *Method [or Way] of Salvation*.
13. A *Description of the four principal Religions in the World*.
14. *Ecclesiastical History in Questions and Answers*.
15. A *Circular Letter to the Malabars*.
16. Several Letters to the *Malabars*.
17. Letters out of *Europe* to the Christians of our Church.
18. A Letter from *Madras* to the Members of our Church.
19. The *Rites of the Danish Church*.
20. The

20. The Book of Hymns, set to *European* Tunes.
21. The same set to *Malabarick* Musick.
22. Christian Prayers.
23. *Short Questions concerning the whole Christian Doctrine.*
24. The *Catechism*.
25. A *Dictionary* written in Paper.
26. A *Dictionary* on *Leaves*; in which, under every primitive Word, the Derivatives are written.
27. A *Poetical Dictionary*.
28. A Book of *Malabar-Arithmetick*.
29. A *Spelling-Book*.
30. An *A, B, C*, with the Variations,
31. *Christian Rules of Life*.
32. A *Malabarick-Grammar*.

Besides these, we have 14 Books written by *Romish* Missionaries; 156 Books of *Malabarick* Theology, Physick, and Philosophy; 12 concerning the *Mahometan* Religion.

In the *Portuguese-Language*, we have the following Books, Ten of which have been written and copied by our selves, Eleven sent us by Friends.

1. **A** N *A, B, C*.
 2. **A** The *Method of Salvation*.
 3. A *Summary of Christian Doctrines*, set forth in *Questions and Answers*.
 4. An *Explication of the Christian Doctrines*, according to the Order of the *Catechism*.
- These Four have been printed here.

5. An

5. An *Abridgment of Divinity*, written.
6. A *Prayer-Book*, written.
7. A *Book of Hymns*, written.
8. *Ecclesiastical Rites according to the Use of the Church of Denmark*, written.
9. A *Dictionary in Quarto*, written.
10. A *Portugueze-Grammar*, written.
11. The *New-Testament*, in 8vo.
12. The *New-Testament*, in 4to.
13. The *Book of Common-Prayer*, according to the Use of the Church of England, together with the *Psalms of David*.
14. The *Catechism*, and *Liturgy* of the reformed Christian Churches.
15. A *Breviary of the Christian Religion by way of Dialogue*.
16. A *short Examen of the principal Points of Christian Religion*.
17. *Ars Grammatica pro Lingua Lusitanica ad-discenda. Latino Idiomate*.
18. A *Rustick and Pastoral Dialogue* between the Curate of a Village and a Keeper of Sheep.
19. The first Part of the *History of the Dominican Order*, in the Kingdom and Conquests of Portugal.
20. A *Compendium and Summary for Confessors*, extracted from the *Manual*; by a *Friar minor*.
21. The *spiritual and posthumous Works of F. Antonio das Chagas*.
22. A *Dictionary*, written in Folio.

So that there are at present 237 Books in our *Malabarick and Portugueze-Library*.

Reverend Sir,

Thus much we have thought fit to write at this time, in order to acquaint you with the *Method of Instruction* used in our Charity-Schools. We beg the Continuance of your Prayers; your good Counsels, and of your Affection to us, and to the Work of propagating the Gospel of Christ among the Gentiles. In our Prayers, we supplicate the Father of Heaven, that he will strengthen you with his Power, by the Influence of his holy Spirit, and assist you in all your Ministerial Functions for the Good of Christ's Church, to the Glory of his holy Name, and Advancement of the Eternal Kingdom of our Saviour.

Reverend Sir,

Your most obliged

and affectionate Servants,

*Tranquebar, in the
East-Indies, on the
Coast of Coromandel, Apr. 7. 1713.*

*Bartholomew Ziegenbalg.
John Ernest Grundler.*

F I N I S.

THOSE who shall be willing to support the Protestant Mission aforesaid, by their charitable Contributions, either Annually, or Casually, may apply to any of the Persons hereafter mention'd; viz.

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